

A
B R E V I A T E
O F
Saving Knowledge,

O R
The Principles of Christian Religion
methodically digested into
short *Questions and Answers.*

Purposely composed and published, for
the use and benefit of such as have good
desires, but weake memories.

By I. B.

Prov. 19. 2. *that the soule be without knowledge, it is not good.*

Eccles. 12. 9. *The more wise the Preacher was, the more he taught the people knowledge.*

Psal. 34. 11. *Come children hearken unto me, and I will teach you the feare of the Lord.*

1 Cor. 3. 2. *I have fed you with milke, and not with meate, for hitherto ye were not able to beare it.*

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To all that desire to be instructed in the Truth which is according to Godlineſſe.

I*T is not ſcarcity of Catechiſmes that hath brought this Tract to light; nor yet the novelty either of the matter, or expreſſions therein coneyned. Both theſe, for the moſt part, you may happily meete with elſewhere, ſcattered in Treatiſes of like nature. That which commends it unto your puruſall, is the brevity and perſpicuity of it. Both theſe I have purpoſely affected, having therein a ſpeciall regard to the capacities and memories of Children, whether in age or knowledge. For their ſakes, proceeding in a methodicall way, I have contracted both Queſtions and Answers, into as few words as conveniently I could, that ſo both*

A 2 *might*


*might be the more portable. Hereof, who
so shall please to make use, committing these
few leaves to head and heart, comparing
the Proofes with the Text, I doubt not but
in a short time (through the blessing of God)
he may come to be a good proficient in that
most excellent and necessary knowledge, the
knowledge of God and Jesus Christ; which
unsainedly wishing to all, specially to those
of my owne charge, for whose sake at the first
this Manuall was composed, I rest,*

Yours and the Churches

JOHN BRINSLEY.



A Breviate of Saving KNOWLEDGE.

Q.  *Hat is the chiefest and most necessary Knowledge?*

A. To know *a* God, and
Jesus Christ. *a* Joh. 17. 3.
Phil. 3. 8, 10.

Q. *What is God?*

A. God is *a* *b* Spirit having his *c* Being
of himselfe. *b* Joh. 4. 24. *c* Exod. 3. 14.

Q. *How many Gods are there?*

A. There is but *d* one God. *d* 1 Cor. 8. 4, 6.

Q. *Are there not more Persons in that one
God-head?*

A. Yes, there are *e* three Persons, the Fa-
ther, the Sonne and the Holy Ghost. *e* Mat.
28. 19. *i* Joh. 5. 7.

Q. *How is this God made knowne to us?*

A. By his *f* Properties, and by his *g* Works,
f Exod. 34. 6, 7. *g* Rom. 1. 20.

Q. *What are the Properties of God?*

A. He is most *h* Wise, most *i* Holy, *k* Eter-
nall, *l* Infinite. *h* Rom 16. 27. *i* Isa. 6. 3.

A 3

k Isa. 44.

k Iſa. 44. 6. *i* Tim. 1. 17. *l* Pſal. 139. 7, 8, 9.

Q. What are the Workes of God?

A. *m* Creation, and *n* Providence. *m* Prov. 8. 22, &c. *n* Pſal. 145. 17.

Q. What is Creation?

A. That whereby God at the *o* beginning made *p* all things of *q* nothing in *r* fix dayes *f* very good. *o* Gen. 1. 1. *p* Exod. 20. 11. *Joh.* 1. 3. *q* Heb. 11. 3. *r* Exo. 20. 11. *f* Gen. 1. laſt.

Q. How did God make all things?

A. Only by his *t* Word. *t* Pſal. 248. 5.

Q. To what end did God make all things?

A. For his own *u* Glory. *u* Rev. 4. 11. Pro. 16. 4.

Q. What is Providence?

A. That whereby God doth *w* preſerve, and *x* governe all things which he hath made. *w* Pſa. 36. 6. *x* Mat. 10. 29. Pro. 15. 3.

Q. What are the principall Creatures made and governed by God?

A. *y* Angels and Men. *y* Pſal. 8. 5.

Q. In what eſtate did God make man at the firſt?

A. He made him in his own *z* Image, marvelous * holy and *a* happy. *z* Gen. 1. 27. * Eph. 4. 24. Eccl. 7. laſt. *a* Pſal. 8. 5.

Q. Did man continue in that good eſtate?

A. No, but he *b* fell from it through the enticement

c enticement of Satan. *b* Psal. 49:12. *c* 1 Tim. 2:14. 2 Cor. 11:3.

Q. How did he fall?

A. By *d* sinning wilfully against God, and so breaking that *c* Covenant which was betwixt God and him. *d* Eccl. 7:29. Rom. 5:12. *e* Heb. 8:7. Psal. 78:10, 37.

Q. What was that Covenant?

A. That if he *f* obeyed he should live, but if he *g* transgressed he should dye. *f* Lev. 18:5. Gal. 3:12. *g* Gen. 2:17. Ezek. 18:4.

Q. How did Adam breake this Covenant?

A. By *b* eating of that fruite which was forbidden, for a tryall of his obedience. *b* Gen. 3:6.

Q. What followed upon this his transgression?

A. *i* Death came upon him, and upon all his posterity, being then in his *k* loynes, and *** sinning in him. *i* Rom. 5:12, 17. 1 Cor. 15:21, 22. *k* Heb. 7:9, 10. *** Rom. 5:19.

Q. What then is the state of all men now by nature?

A. It is very *l* miserable, and in no wise to be *m* rested in. *l* Ephes. 2:23. Rom. 7:24. *m* Eph. 5:14. Ezek. 18:31.

Q. What maketh it so miserable?

A. *n* Sin, and the *o* punishment due unto it. *n* Isa. 59:2. Rom. 7:24. *o* Ro. 3:23. Lam. 3:39.

Q. How many kinds of sin are there?

A 4

A. Two,

A. Two, *p* Originall, and *q* Actuall. *p* Psal. 51.4.5. Rom. 7.17. *q* 1 Joh. 3.4.

Q. What is Originall sin?

A. It is that *r* corruption of *s* nature, wherein *t* all men are *u* conceived and borne. *r* 2 Pet. 1.4. *s* Rom. 7.18. *t* Rom. 3.23. Rom. 5.12. *u* Psal. 51.5.

Q. What part of man is thus corrupted?

A. The *x* whole man, in every part both of soule and body. *x* Gen. 6.5. *y* 1 Thes. 5.23.

Q. How doth that appeare?

A. In that of our selves we are altogether *y* unable to good, and *** prone to evill continually. *y* Rom 7. 18. *2* Cor. 3. 5. *** Gen. 8. 21. Rom. 7. 21, 23.

Q. What is Actuall sin?

A. Every *a* breach of GODS Law, in *b* thought, *c* word, or *d* deede. *a* 1 Joh. 3.4. *b* Eph. 2.3. *c* Rom. 3.13. *1* Cor. 15.33. Mat. 12.36. *d* Col. 1.21.

Q. What punishment is due unto sin?

A. The *e* curse of the Law, even all woe and *f* misery, temporall, spirituall and eternall. *e* Gal. 3.10. *f* Lam. 3.39. Rom. 6. last. Ro. 5.12.

Q. What must a man doe in this estate?

A. *g* Bewaile his misery, and *h* hasten to get out of it. *g* Luk. 23. 28. *h* Heb. 3.7,8. Eph. 5.14

Q. Is any man able to free himselfe from this estate?

A. *i* No,

A. i No, for by nature we are all spiritually
k dead in sin and wickednes. i Rom. 5. 6. Rom.
8. 3. k Eph. 2. 1. Col. 2. 13.

Q. What means then of deliverance is there?

A. l Onely by Jesus Christ. l Acts 4. 12.
Joh 3. 16.

Q. What is Jesus Christ?

A. The eternall Son of God, n made man
in time. m Ps. 2. 7. n Rom. 8. 3. Gal. 4. 4.

Q. Being God before all time how was he made
man?

A. He was o conceived by the Holy Ghost,
and p borne of the Virgin Mary. o Luk. 1. 35.
p Gen. 3. 15. Isa. 7. 14. II. 1.

Q. Was it necessary that Jesus Christ should be
both God and man?

A. Yes, for he was to make a q reconcilia-
tion betwixt God and man. q 1 Tim. 2. 5.
2 Cor. 5. 18. 19.

Q. By what means did he make this reconcilia-
tion?

A. By r doing, and s suffering in our nature,
what the t justice of God required at our
hands. r Ro. 5. 19. s 1 Pet. 2. 21. t Heb. 7. 22.

Q. What hath he done for us?

A. He hath fulfilled the u righteousness of
the w Law for us. u Mat. 23. 15. w Gal. 4. 4.

Q. What hath he suffered for us?

A. The

A. The *x* curse of the Law, even manifold *y* evils in his life, in the end the *z* wrath of God with that *** accursed death upon the crosse. *x* Gal. 3. 13. *y* Heb. 5. 8. *z* Isa. 63. 3. Rev. 19. 15. Mat. 27. 46. Luk. 22. 44. *** Phil. 2. 7, 8. 1 Pet. 2. 24.

Q. What hath he obtained for us hereby?

A. Deliverance from *a* sin, and *b* death; with *c* righteousness and eternall *d* life. *a* Col. 1. 13. Heb. 9. 26, 28. *b* 1 Thes. 1. 10. *c* Rom. 5. 18, 19. Jer. 23. 6. *d* Joh. 3. 16. Rom. 6. 23.

Q. Shall all men then be made partakers of these benefits by Christ?

A. *e* No, only such as *f* beleeve, and *g* repent. *e* Lu. 13. 23, 28. *f* Mar. 16. 16. Joh. 3. 16. Act. 16. 31. *g* Luk. 13. 3, 5. Act. 2. 38. 3. 19. Mar. 1. 15.

Q. What is Faith?

A. It is a *h* resting upon *i* Christ alone for *k* pardon of sinne, and eternall *l* salvation. *h* 2 Chro. 14. 11. 16. 8. Isa. 50. 10. *i* Joh. 3. 18. Act. 16. 31. Eph. 1. 12. *k* Lev. 1. 4. 1 Joh. 1. 7. *l* Rom. 5. 9, 10.

Q. What is the ground of Faith?

A. The free *m* promise of the Gospell, offering Christ with all his benefits, to all such as will *n* receive him. *m* Act. 2. 39. *n* Joh. 1. 12.

Q. What is it to receive Christ?

A. To take him as a *o* Saviour, and as a *p* Lord. *o* Lu. 1. 47. *p* Joh. 20. 28.

Q. Can

Q. Can a man thus beleeve of himselfe?

A. *q* No, it is the *r* gift of God. *q* 1 Cor. 2.14. *r* Eph. 2.8. Phil. 1.29.

Q. How is Faith wrought?

A. By the *s* Spirit, through the *t* Word. *s* Act. 16.14. *2* Cor. 4.13. *t* Rom. 10.14,17.

Q. What is Repentance?

A. It is such a *n* change of the *w* heart, as bringeth forth *x* new obedience in the life. *n* 2 Cor. 3.18. *w* Eze. 18.31. *x* Mat. 3.8. Rom. 6.4. Isa. 1.16.

Q. How is the heart changed in Repentance?

A. It is *y* turned from *z* all sin unto *** God, *y* Acts 3.19. *z* Eze. 18.30. 33.11. *** Isa. 55.7. Jer. 4.1. Acts 26.20.

Q. What is it to turne from all sin?

A. To be heartily *a* sorry for it, to *b* hate and abhorre it, *c* resolving to shun and avoide it. *a* Act. 2.37. *2* Cor. 7.10. *b* Psa 97.10. Rom. 7.15 *c* Joh. 5.14. Psal. 19.13.

Q. What is it to turne unto God?

A. To *d* love him, to *e* cleave unto him, resolving to *f* walke according to his Comman-
dements. *d* Luk. 7.47. *e* Act. 11.23. *f* Deu. 5.27. Neh. 5.9. Psal. 86.11.

Q. Whence commeth this change?

A. Chiefly from the apprehension of Gods
g mercy towards us in Christ. *g* Luk. 7.47.
h Joh. 4.9,19.

Q. What

Q. What is that new obedience which followeth upon this change ?

A. A *h* conscionable, and *i* carefull *k* indeavour to leade a *l* new life, according to the *m* Law of God. *h* Act. 23. 1. 24. 16. *i* 2 Cor. 7. 11. *k* Ro. 7. last. Rom. 12. 1. *l* 2 Cor. 5. 17. Eph. 4. 17. *m* Psal. 119. 6. Rom. 7. 25.

Q. Wherein is the sum of the Law conteyned ?

A. In the *n* ten Commandements. *n* Deu. 4. 13

Q. How are those Commandements divided ?

A. Into *o* two Tables. *o* Deu. 4. 13. 5. 22. 10. 1, 2

Q. Which are the Commandements of the first Table ?

A. The *p* foure first, conteyning our duty towards *q* God. *p* Ex. 20. 1, 2, 3. *q* Mat. 22. 36, 37.

Q. Which are the Commandements of the second Table ?

A. The *r* six last, conteyning our duty towards our *s* Neighbour. *r* Exo. 20. *s* Mat. 22. 39.

Q. What is the first Commandement ?

A. Thou shalt have none other gods before me.

Q. What is required in this Commandement ?

A. That we *t* take the *u* true God to be *w* our God, *x* loving, *y* fearing, *z* honouring him *** above all other things whatsoever. *t* Josh. 24. 15. *u* Joh. 17. 3. *w* Gen. 28. 21. Josh. 24. 18, 24. *x* Deu. 6, 5. Ps. 31. 23. *y* Deu. 6. 13. *z* 1 Pet. 2. 17. *** Mal. 1. 6. *** Mat. 10. 37. Lu. 14. 26.

Q. What

Q. What is the second Commandement?

A. Thou shalt not make to thy selfe any graven Image.

Q. What is required in this Commandement?

A. That wee *a* worship this true God *b* aright, according to his *c* will revealed in his *d* word. *a* Ex. 34. 14. *Mat.* 4. 10. *b* Joh. 4. 22. *c* Deu. 12. 8. 13. 18. *d* Acts 24. 14.

Q. What is the third Commandement?

A. Thou shalt not take the Name of the Lord thy God in vaine.

Q. What is required in this Commandement?

A. That we use the *e* Titles, *f* Properties, *g* Word, *h* Works and *i* Ordinances of God in an *k* holy manner. *e* Deu. 28. 58. *f* Ps. 8. 1. *g* Ps. 12. 6. 119. 103. *h* Ps. 8. 3. 104. 24. *i* Isa. 66. 2, 5. *Ps.* 5. 7. *Eccl.* 5. 1, 2. *k* Exo. 3. 5. *Lev.* 6. 18.

Q. What is the fourth Commandement?

A. Remember thou keepe holy the Sabbath day, &c.

Q. What is required in this Commandement?

A. That *l* resting from our own works, we set apart the Sabbath day to the *m* worship and service of that true God, *l* Ex. 34. 21. *Isa.* 58 13. *m* Ibid.

Q. Which is the fift Commandement?

A. Honour thy Father and thy Mother, &c.

Q. What is required in this Commandement?

A. That

A. That we performe such *o* duties to our Neighbour, as we owe unto him in respect of his place and degree. *o* Rom. 13.7.

Q. What is the first Commandement?

A. Thou shalt not kill.

Q. What is required in this Commandement?

A. That we indeavour by all *p* lawfull wayes and means, to preserve our *q* own and *r* Neighbours life, both of *s* soule and *t* body. *p* Rb. 3.7, 8. *q* Pro. 9, 12. *r* Mat. 5.21. *i* Cor. 10. last. *s* Pro. 16.17. *t* Eph. 5.29.

Q. What is the seventh Commandement?

A. Thou shalt not commit Adultery.

Q. What is required in this Commandement?

A. That we keepe our selves *u* chaste and *w* pure in *x* soule and *y* body, both in respect of *z* our selves, and *** others. *u* Rom. 13.13. *w* Jam. 1.27. *x* Pro. 6.25. Mat. 5.28. *y* 1 Thes. 4.4, 5. *z* Gen. 38.7, 9. *** 1 Thes 4.3. Ezek. 18.6.

Q. What is the eighth Commandement?

A. Thou shalt not steale.

Q. What is required in this Commandement?

A. That by all, and only *a* lawfull wayes and means, we further our *b* own, and *c* Neighbours estate. *a* Eph. 4.28. *b* Pro. 3.16. 10.4. *c* Gal. 6.10.

Q. What is the ninth Commandement?

A. Thou shalt not beare false witness, &c.

Q. What

Q. What is required in this Commandement ?

A. That by all and *d*onely lawfull wayes and means, we *e* procure, and *f* mainteyne our own and *g* Neighbours good Name. *d* Job 13. 9. *e* Pro. 22. 1. Eccl. 7. 1 *f* Job 27. 5, 6. *g* Ps. 15. 3.

Q. What is the tenth Commandement ?

A. Thou shalt not covet, &c.

Q. What is required in this Commandement ?

A. That being inwardly *b* contented with our own outward condition, we desire the good of our *i* Neighbour as our own. *b* Phil. 4. 11. Heb. 13. 5. 1 Tim. 6. 8. Luk. 3. 14. *i* 3 Ep. Joh. 2. Phil. 2. 20.

Q. Is any man able perfectly to keep this Law ?

A. *k* No, for in many things we *l* sinne all. *k* Rom. 3. 20. 8. 3. *l* Jam. 3. 2.

Q. Shall our obedience then be accepted, being imperfect ?

A. Yes, if it be *m* sincere and unfeigned, God will *n* accept it, in and through * Christ. *m* 2 Cor. 8. 12. 1 Cor. 15. last. *n* Gen. 4. 7. * Mat. 3. 17. Eph. 1. 6. 1 Pet. 2. 5.

Q. May we then rest our selves contented with this our imperfection ?

A. * No, but being *o* humbled for it, we must strive towards *p* perfection. * Heb. 5. 12. *o* Rom. 7. 24. *p* Mat. 5. 48. Phil. 3. 12, 13, 14. Heb. 6. 11, 12. 2 Pet. 3. 18.

Q. How

Q. How must we strive?

A. By a diligent use of the means appointed by God for our increase in Grace. *g* 2 Pet. 1. 10. *r* 1 Pet. 2. 2. *i* 1 Thes. 5. 19, 20.

Q. What are those means?

A. They are principally three, viz. the Word, *r* Sacraments, and *u* Prayer. *s* 1 Pet. 2. 2. *j* Jam. 1. 21. *t* Rom. 4. 11. *u* 1 Thes. 5. 17.

Q. What is the Word?

A. The revealed will of God, conteyned in the *x* Scriptures. *w* Deut. 29. 29. *x* Heb. 1. 1. *z* 2 Pet. 1. 19.

Q. How must we use that Word?

A. By *y* reading, and *z* hearing it *** read, and *a* presched. *y* 1 Tim. 4. 13. *z* Rom. 10. 14. *** Deut. 31. 11. *a* Acts 13. 27. *a* Acts 15. 21. *i* Cor. 1. 21. Titus 1. 3.

Q. How must we reade and heare it, that it may be effectuell unto salvation?

A. We must reade and heare it, with *b* reverence, *c* meeknesse, and *d* Faith, *e* desiring to learne, and *f* purposing to obey. *b* Isa. 66. 2. *c* James 1. 21. *d* Heb. 4. 2. *e* 1 Pet. 2. 2. *f* Deu. 5. 27. Isa. 2. 3.

Q. What is a Sacrament?

A. A *g* Scale of the covenant of grace: or a *b* divine Ordinance, wherein by outward visible signes, *i* Christ with his benefits are *k* represented.

presented, *l*assured, and *m* conveyed unto us.
g Gen. 17.7, 9, 10. Rom. 4. 11. *h* Isa. 7. 14.
 Mat. 21. 25. *i* John 1. 14. 1 Cor. 10. 4.
k 1 Cor. 11. 26. *l* Rom. 4. 11. *m* 1 Cor. 10. 16.

Q. What are the parts of a Sacrament?

A. Two, an outward visible *n* Signe, and
 an inward spirituall *o* Grace. *n* Gen. 9. v. 11.
 to 18. Isa. 38. 7, 8. *o* Gen. 17. 7. Mat. 26. 28.

*Q. How many Sacraments are there in the
 new Testament?*

A. Onely *p* two, *q* Baptisme, and the
r Lords Supper. *p* 1 Cor. 10. 2, 3, 4. *q* John
 1. 26. Mat. 28. 19. 1 Pet. 3. 21. *r* 1 Cor.
 11. 20. Mat. 26. 26.

Q. What is Baptisme?

A. It is a Sacrament of our *s* ingrafting
 into Christ, and *t* entrance into the Church.
s Rom. 6 4, 5. Gal. 3. 27. *t* 1 Pet. 3. 21.

Q. What is the outward signe in Baptisme?

A. *n* Water, wherewith the party Bap-
 tized is *w* washed, by dipping or sprink-
 ling, into the *x* Name of the Father, Sonne
 and Holy Ghost. *n* Acts 8. 36. 10. 47. *w* Mat.
 3. 16. Acts 8. 38. *x* Mat. 28. 19.

*Q. What is the inward Grace signified there-
 by?*

A. The washing and cleansing of our
y soules by the *z* Bloud, and *** Spirit of
 B Christ

Christ, from the *z* guilt, and * power of sinne. *y* 1 Pet. 3. 21. *z* 1 Pet. 1. 2. Act. 2. 38. 3. 19. * Tit. 3. 5.

Q. Who ought to be Baptized?

A. They who in charity may be thought to be within the *a* Covenant. *a* Gen. 17. 7, 10.

Q. Who are they?

A. All that *b* professe the Faith of Christ, and their *c* children. *b* Acts 10. 47. *c* 1 Cor. 7. 14. Acts 2. 39.

Q. What is the Lords Supper?

A. It is a Sacrament of our *d* continuance in Christ, and *e* growing up in him. *d* Joh. 6. 56. 15. 4. 5. *e* Eph 4. 15.

Q. What are the outward signes in the Lords Supper?

A. *f* Bread and Wine, with the Sacramentall actions which by the ordinance of Christ are done about them. *f* Math. 26. 26, 27.

Q. What doth the Bread and Wine signifie?

A. The Body, and Bloud of Christ, Mat. 26. 26, 28.

Q. What are the Sacramentall actions done about them?

A. The Actions of the Minister, or the Receiver.

Receiver.

Q. What are the Actions of the Minister?

A. To take, and consecrate the Bread and Wine, to breake the one, and powre out the other, and to deliver both unto the people. b Ibid. 1 Cor. 11. 23. i 1 Cor. 10. 16. 11. 24. k 1 Cor. 10. 16. l Mat. 26. 26. i 1 Cor. 11. 24.

Q. How are the Bread and Wine consecrated?

A. By the word of Institution and Prayer. m 1 Tim. 4. 5. Mat. 4. 4.

Q. What is thereby signified?

A. Gods setting of his Sonne apart for our Redemption. n Exod. 12. 5, 6. Hebr. 2. 10.

Q. What doth the breaking of the Bread, and pouring out of the Wine signifie?

A. The Death and Passion of Christ, wherein his Body was broken, and his Blood shed. o 1 Cor. 11. 26. p v. 24. q Mat. 26. 28. Isa. 53. 5.

Q. What doth the Ministers giving of the Bread and Wine to the people signifie?

A. Gods offering and giving his Sonne Christ, with his benefits to all penitent sinners, & commanding them to beleeve on

B 2

him.

him. *r* John 3. 16. *s* 1 Cor. 10. 16. *t* 1 Joh. 3. 23.

Q. What are the actions of the Receiver?

A. To *u*take the Bread and Wine delivered, and to eate and drinke thereof, *n* Mat. 16. 26, 27. 1 Cor. 11. 23, 24.

Q. What is signified hereby?

A. Our *w*receiving, and applying of Christ with all his merits and benefits, unto our selves by faith. *w* John 6 35. 1 Corinth. 10. 16.

Q. To what end serveth this Sacrament?

A. To put us in *x*remembrance of the death of Christ, and to strengthen our *z* Faith with all saving graces in us, *x* 1 Cor. 11. 24, 26. *z* Mat. 26. 28.

Q. Who may partake of this Sacrament?

A. Such as having beene ***baptized, are rightly *a* qualified, and duely *b* prepared thereunto. *** Exodus 12 43, 48. *a* 1 Corinth. 11. 27, 29. Mathew 22. 12. *b* 1 Corinth. 11. 28.

Q. How must he be qualified that commeth to the Table of the Lord?

A. He must be indued with *c* Knowledge, *d* Repentance, *e* Faith, and *f* Love.
c Pro.

c Pro. 19. 2. *d* Acts 2. 38. *e* Acts 8. 37. *f* Mat. 5. 23.

Q. Being so qualified how must he be prepared thereunto?

A. Renewing his *g* sorrow for sinne, and resolution against it, he must come *h* hungry and thirsting after Christ and his righteousnesse. *g* 1 Cor. 11. 28. Exod. 12. 8. Psal. 126. 6. Zach. 12. 10. *h* Mat. 5. 6. Luk. 1. 53. 22. 15.

Q. Being so prepared, what must he doe in the act of receiving?

A. Hee must *i* stirre up his *k* heart, together with the signes, to receive and apply the thing *l* signified, so *m* feeding upon Christ *n* spiritually by *o* Faith. *i* Isaiah 64. 7. *k* 1 Cor. 14. 15. *l* John 6. 63. *m* John 6. 53. to 58. *n* John 6. 63. *o* v. 35, 47.

Q. What must hee doe after hee hath received?

A. With all *p* thankfulness: *q* give up *r* himselfe a new unto God, to *t* serve him in holiness and righteousness all the dayes of his life. *p* 1 Kings 8. 66. Mathew 26. 30. *q* Psalme 116. 12, 14. *r* Rom. 12. 1. 2 Chron. 30. 2. *s* 1 Cor. 5. 7, 8. Gal. 6. 15. *t* Luk. 1. 71.

Q. What is Prayer?

A. It is a pouring forth of the soule unto God in the Name of Jesus Christ.
u 1 Sam. 1. 15. *P*sal. 42. 4. 143. 8. *u* *P*sal. 55. 16. *P*sal. 50. 14, 15. *&* Joh. 14. v. 6, 13, 14. 1 Cor. 1. 2.

Q. How many Wayes is the soule poured forth unto God?

A. Three wayes, viz. by way of *y* Confession, *&* Petition, and *** Thanksgiving.
y Ezra 10. 1. Dan. 9. 1. *&* 1 Tim. 2. 1. *** *P*sal. 116. 12, 13.

Q. What is Confession?

A. It is a part of Prayer, wherein wee acknowledge our *** sinnes unto God, and his *b* righteous *** judgements against them.
a Dan. 9. 4. 1 Joh. 1. 9. *b* *P*sal. 51. 4. Luk. 23. 41. *** Lev. 26. v. 41, 42.

Q. What is Petition?

A. It is a part of Prayer, wherein we desire of God the *e*removall of some evill, or the *d*obteyning of some good, for our selves or *e*others. *c* James 5. 13. *P*sal. 50. 15. *d* James 1. 5. Phil. 4. 6. *e* Joh. 17. 9, 20. 1 Tim. 2. 1, 2.

Q. How must we make our Petitions unto God so as we may be heard?

A. We must pray with *f* Reverence, *g* Feeling,

ling. *h* Fervencie, and *i* Faith. *f* Ezra 10. 9.
Eccl. 5. 2. *g* 1 Sam. 1. 10. Mat. 11. 28. *h* James
5. 16, 17. Luk. 11. 8. *i* Jam. 1. 6, 7. 1 Tim. 2. 8.
1 Joh. 5. 14, 15.

Q. What is Thanksgiving?

A. It is a part of Prayer wherein wee
k prayse God, and *l* blesse him for his bene-
fits. *k* Psalm. 136. 1. 117. 1. *l* 103. 1.
to 5.

*Q. Have we any rule of direction to guide us
in our Prayers?*

A. Yes, generally the Word of God; more
specially the *m* Lords Prayer. *m* Mat. 6. 9. Luk.
11. 2.

Q. What is that Prayer?

A. Our Father, &c.

*Q. How many things are to be considered in
this Prayer?*

A. Three, the preface, the Prayer it selfe,
and the conclusion.

Q. Which is the Preface?

A. Our Father which art in Heaven.

Q. What are we taught in this Preface?

A. To come unto God with *n* confidence
and boldnesse, as to a Father, and yet with
o reverence of his Majesty as being in Hea-
ven. *n* Heb. 4. 16. c. 10. v. 19, 22. *o* Eccl. 5. 2.
Psal. 95. 3, 6.

Q. What is there contained in the Prayer it selfe?

A. Six Petitions and a Thanksgiving.

Q. How may these Petitions be devided?

A. Into two rankes; three of them concerning Gods glory, and three of them our own and Neighbours good.

Q. Which concerne Gods glory?

A. The three first, to shew that wee ought to ppreferre Gods glory before our owne good. p Exod. 32.32. 1 Cor. 10.31.

Q. Which is the first Petition?

A. Hallowed be thy Name.

Q. What is desired in this Petition?

A. That God may be glorified and magnified by us, and all other creatures. q Isa. 26.8. Psalm. 40. 16. John 12. 28. r Psalm. 103.20, 21, 22.

Q. Which is the second Petition?

A. Thy Kingdome come.

Q. What is desired in this Petition?

A. That the Church of God may be daily enlarged and increased, till it be perfected in Heaven. s Psal. 28.9. 51.18. 2 Thes. 3.1.

Q. Which is the third Petition?

A. Thy will be done on Earth as it is in Heaven.

Q. What is desired in this Petition?

A. That

A. That obedience may be yielded unto God, by our selves and others upon earth, as it is by the *u* Saints and Angels in Heaven, *†* Exodus 24.7. Heb. 10.7,9. Act. 21. 14. Ephes. 6.6. *u* Psalm. 103. 20. Isa. 6.2.

Q. What is the fourth Petition?

A. Give us this day our daily bread.

Q. What is desired in this Petition?

A. That God would *u* bestow upon us all things necessary and convenient for this life. *u* Prov. 30.8.

Q. What is the fifth Petition?

A. Forgive us our trespasses as we forgive them, &c.

Q. What is desired in this Petition?

A. That God of his *x* free grace and mercy in Christ, would fully *y* pardon all our finnes, as *z* wee desire to forgive the wrongs and injuries done unto us by others, *x* Isa. 43.25. *y* Ps. 51.2. Acts 8.22. *z* Mat. 6. 14, 15. 18.35.

Q. What is the sixth Petition?

A. And leade us not into temptation, but deliver, &c.

Q. What is desired in this Petition?

A. That wee may be delivered either from *** temptations themselves, or at least from the *a* evill of them. *** Mat. 26.39. 2 Cor.

13.7,8,9. a 2 Tim. 4.18.

Q. Which is the Thanksgiving in this forme of Prayer?

A. For thine is the Kingdome, &c.

Q. What is herein acknowledged?

A. That GOD hath absolute *b* dominion, and *c* power over all creatures, and therefore is for ever to be *d* glorified by us and *e* them. *b* 1 Chro. 29.10, 11. *c* v. 12. *d* v. 13. *e* Plal. 148.13.

Q. Which is the Conclusion?

A. Amen.

Q. What doth Amen signifie?

A. *f* So it is, or so be it. *f* 1 King. 1.36. Jer. 28.6. Jer. 11.5.

Q. Wherefore is this Word added?

A. To testifie our *g* assent unto, *h* desire of, *i* Faith, for obteyning of all things before mentioned. *g* 1 King. 1.36. 1 Cor. 14.16. *h* Jer. 11.5. 28.6. *i* 1 Joh. 5.14.

Q. What benefits shall redound unto them who thus indeavour to grow in Grace?

A. Very *k* great *l* both in this life, and that which is to come. *k* 1 Tim. 6.6. *l* 4.8. Mat. 19.29.

Q. What in this life?

A. *m* Peace of conscience, which is *n* better then life, with *o* assurance of perseverance unto

unto death. *m* 2 Cor. 1. 12. *n* Phil. 4. 7. *o* 2 Pet. 1. 10.

Q. What in the life to come?

A. *p* Eternall happinesse and blessednesse.
p Mat. 25. 34.

Q. Wherein consisteth that happinesse?

A. In a perfect *q* freedome from all *r* sin and *s* misery, with a *t* full fruition of all good.
q Rom. 8. 21. *r* Rev. 21. 27. *s* v. 4. Isa. 25. 8.
t Psal. 16. 11. 17. 15.

Q. When shall this happinesse begin?

A. At the day of *n* death, when the *w* soules of the faithfull being seperated from their bodies, shall be conveyed by the *x* ministry of Angells into *y* Abrahams bosome. *n* Isa. 57. 2. *w* Eccl. 12. 7. *x* Heb. 1. 14. *y* Luk. 16. 22, 23, 43.

Q. When shall it be consummate?

A. At the day of the generall *z* resurrection and *** judgement, when bodies and soules being *a* joyned together againe, shall be fully *b* glorified with Christ. *z* Luk. 14. 14. *** Math. 6. 27. Rom. 2. 5, 6. 2 Thes. 1. 10. *a* Job 19. 25, 26, 27. *b* Col. 3. 4. Rom. 8. 17. *z* Thes. 1. 10.

Q. What then shall the estate of wicked men and unbelievers be?

A. *** They shall be *c* seperated from the
d presence

d presence of God, and *e* tormented both bo-
dy and soule with the *g* Devill and his An-
gells for evermore. * Psal. 111.6. Luk. 12.46.
e Mat. 25.41. Rev. 22.5. Mat. 8.12. *d* 2 Thes.
1.9. *e* Luk. 16.24,25. Rev. 20.10.2 Thes. 1.
8,9. Rom. 2.8,9. *f* Mat. 10.28. *g* Mat. 25.
41.

Glory be to God on high.

P S A L. 119. 125.

*I am thy servant, Lord give me understanding
that I may know thy testimonies.*



